# The Bombay Guardian.

VOL. XVII.—New Series. SATURDAY, JUNE 24, 1871. [No. 17.

PUBLISHED EVERY SATURDAY MORNING.

## WEEKLY REVIEW.

USTRALIA remains to be brought with- network of the telegraphic system ow overspreads the continents of emisphere. Within the present year ension will, it is hoped, have been lished. The South Australians are on a line from Adelaide on the to Port Darwin on the North, right the centre of the country, and the connect the east end of Java with in is being prepared. The people however to being ne; they already Gulf of Carpen- onnect this with able of their own to be the safest stralia is almost

s us that the ex- , we presume, the nce against Paris, (£120,000,000), demnity imposed

s a large gather n the Esplanade, at building and lee. A number vards made, and expressions:

o the tower of this of Bombay. There ten by furious waves hreatening to wash d their course. The eath the surges and ve them. However foam, and however they could neither rock. Such was c Church. They o be an ocean agi- heresies, and errors, o swallow the barque its agitated surface. rch on one side, and e other, engaged in a ncounter, instead of the obstacles a death- Church, who seemed sters, lay at her feet ere was not a single had ceded the palm of victory to her enemy. How, then, were such wonders accomplished? Because the Pope was a great and supernatural man. They had seen Napoleon, Alexander the Great, and many others whom we read of in history, but none of them could be compared to a single Pope, for the Pope was not only a great man, but a supernatural man."

The rock simile does not appear to be of the happiest. A rock at the entrance of a harbour is only an obstruction; the best you can do is to put a light-house on it, to warn mariners away. The ocean of infidelity, impiety, heresy and error represents the world; but what has a true Church to do if not to save the world? The Roman Catholic Church planted the Inquisition all over Europe that she might burn heretics and secure to herself the opportunity of training and blessing her children, without let or guidance; and what has been the result? For instance in Rome, that paradise of ecclesiastics, what has she done for the people? That greatest of men, that supernatural Man, the Pope, what has he done for the dear people of the eternal city during the 12 or 13 centuries he has had them to himself?

—We have a letter from the Rev. Mr. Boerresen, of the Santal Home Mission. He says:

"You will be happy to learn that we are all tolerably well, and that the Lord's work is prospering among the Santals. Our chapel is full every Sunday, and a great stir has evidently taken place among them since the cold season. We have again 5 candidates for baptism, whom we hope soon to immerse into the death of Christ. We have other candidates who will not be baptized till after some months. We have two services every Sunday, one in Bengali and one in Santali, and we have a Sunday-school attended by old and young, men and women. Our work is our joy and our strength through the Spirit of the Lord. We see that the Lord confesses us, therefore we are strong in our weaknesses and content in our troubles. At present there is some trouble and apprehension regarding the Santals. [illegible] They are [illegible] *Zemindars*, and will no[illegible]tand it any longer. A great number of them are at present gathered in Dumkoh, and there is all probability that their long-endured wrongs will be redressed. We hope that there shall be no second insurrection."

—It is a very pleasant thing to throw away discovered prejudices, but it is well to be sure that they are prejudices. Englishmen in India sometimes throw away long-entertained ideas, without observing that these are better than the new. Their mind changes regarding idolatry, and regarding certain other breaches of the decalogue. And so it is in China, no doubt. Sir Rutherford Alcock tells the Indian Finance Committee that a moderate use of opium, so far from being injurious in China, is necessary. The climate is malarious, and opium is necessary to counteract the effect of it. It is rather a startling impeachment of a country nearly as large as Europe, to say that the inhabitants of it have to be treated as habitual invalids and dosed with opium all their lives. We are to suppose that this most populous of all lands would have been depopulated if it had not been for the opium supplied by the East India Company and H. M.'s Indian Government. But it is only in this century that the Opium traffic has been developed, and the mystery is how the 300 or 400 millions of China existed before. The testimony of Sir Rutherford Alcock is marvellously different from that of many eminent physicians who have made the subject a special study in China. Sir Rutherford pleads for a moderate use of the drug; but it is well known that they who habitually use it are constantly obliged to increase the amount taken.

—On the 11th instant a gentleman called upon the writer, and handed him a letter from a friend in Lucknow, dated the 6th, and a money order from the same, both open and loose, without envelope; he said he had picked them up in the bazaar. We are more obliged to this stranger than to the Post Office. A friend of ours tells us that he has lost three letters by the Post within ten days.

—The Steamer with the English Mails left Aden for Bombay last Sunday at 4½ P.M., and is only due this evening. It seems to us the public have great reason to be dissatisfied with the performances of the P. and O. Company of late. Even when the Mails came by Marseilles we used to get them at this season on Thursday, the 20th day. But now that they are brought by rail all the way from Ostend to Brindisi, Thursday should be the latest day. Should not the Southampton steamer leave England a day earlier (or even more) in order that we may get the full benefit of the Brindisi route?

—A new monthly, the *Christian Spectator*, is to appear next month at Calcutta, to be conducted by members of the Baptist denomination.

—We are sometimes told that the creed of a man has little influence upon his life. In our Epitome will be found a notice of some horrid murders perpetrated by Hindoos on Mahomedan butchers, simply for the reason that the latter slaughtered cattle, which the former worshipped. Of course it is rather harrowing to see one's god put to death, but in the first place you cannot restore him to life by killing the butcher, and in the second, the god may be presumed to like it, otherwise he would not submit to it. A third reflection might be this, that cattle are on the whole much better off in countries where the inhabitants eat meat than in a country like this. They are vastly better cared for and increase much faster.

—A Company has been formed in America to promote immigration from China to the Southern States by steamers through the Suez Canal. Why should not the poor Zoroastrians who are dying of hunger in Persia, avail themselves of this opportunity, and go in a body to America?

---

We have been asked whether it is true that a Christian 'does not and cannot commit sin.' By sin we understand a violation of the known (or knowable) will of God. We think that a Christian can sin, if he tries, and even without trying; and that he is pretty sure to sin if he does not continually and wisely use all diligence to be conformed to the will of God. 'Ye have not yet resisted unto blood, fighting against sin,' says Paul to the Hebrews, showing plainly that there is not as yet a great gulf fixed between sin and the Christian; this may mean the sin of others; but (xii. 1) he speaks of the sin which doth so easily beset us, probably the sin of unbelief. But they who say that

the Christian will not and cannot sin, refer to 1 John iii., where the apostle says that very thing of those who have been born again. And at the end of the epistle (v. 18) he repeats it: 'We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.' But then in the first chapter does he not say, 'If we say that we have no sin we deceive ourselves?' This perhaps is to be explained by what follows, 'If we say that we *have not sinned*,' the argument being that men have need of the blood of Christ because they are sinners. However, he adds in the next verse: 'These things write I unto you that ye sin not,' which shows that there was a possibility of their sinning and a need of guarding against it; then, 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only but for those of the whole world.' How then are we to understand the positive statement, 'He that is born of God sinneth not, neither can he sin because his seed remaineth in him?' Paul tells us that there is in Christians the old man and the new man, and the new man is to put to death the old man, but is, it may be, not yet victorious. The victory is of faith, but how seldom is faith seen in perfection. As many as are the children of God they are led by the Spirit of God, says Paul, and in the measure in which they are thus led they sin not. But we find Paul saying, 'They that are Christ's have crucified the flesh with the lusts and affections thereof.' God has given us in Christ all things pertaining to life and godliness, and commands us to be holy as He is holy. If we look at the Christian as conceived by God, the ideal Christian, the possible Christian, we see that he is one without sin; for the Holy Ghost has come with omnipotence into his heart. John and Paul and all the sacred writers hold up to us this ideal and call upon us to be strong in faith, and to believe that He who gave His Son to die for us, will with him freely give us all things. But on the other hand they find it necessary to guard the imperfect believer from despondency, and from supposing that he has forfeited his privileges at the throne of grace by failure in conduct or in heart; therefore they recognize the sad fact that Christians have still something of the old man to be slain. If any one will carefully read the first epistle of John, carrying these two ideas with him, he will see how the sacred writer is constantly crossing and recrossing between these lines of thought: That ye sin not; that ye faint not; between God's glorious idea and man's melancholy fact.

---

THE following information regarding the new fashions is supplied us by the *Overland Mail*:

"The most remarkable feature in the fashions of the present season is the change in the form and size of bonnets. The little puffs of tulle and bouquets of flowers, heretofore called bonnets, are now rapidly disappearing. We have at length a bonnet!—a bonnet having a well-defined crown, a front, and a bavolet, and with under-trimming of tulle and flowers. The new bonnets are not mere copies of those worn twenty years ago. The new form of bonnets and hats has considerably modified the style of arranging the hair. The monstrosity called the chignon is condemned to banishment."

Isaiah in his 3rd chapter has some severe criticisms on the fashions then prevalent among the ladies of Jerusalem, and both Paul and Peter, in epistles intended for the guidance of the church of Christ, show that there is a style of dress suitable and another not suitable to Christian women. There is a hymn often sung in our churches, even in the cathedral we believe, beginning "O God of Bethel, by whose hand," and containing this stanza:

"Through each perplexing path of life
Our wandering footsteps guide,
Give us each day our daily bread,
And raiment fit provide."

This 'raiment fit' which ladies and gentlemen unite in asking our heavenly Father for, is of course the raiment that is fit in his eyes, modest, and not such as makes a loud demand upon the attention of others; soberly tasteful, and not such as indicates a mind itching for admiration; surely not such as expresses 'the pride of life,' 'the lust of the eyes.' The monstrosity called the *chignon*, delighted in by some of the tribes in Abyssinia and by the ladies of Christendom, seems hardly to belong to the 'raiment fit' for which in beautiful and touching accents our gentle folks approach the throne of grace from time to time. It is matter of congratulation that, simultaneously with the downfall of Paris, this horrible excrescence is to pass away. After a few years the pictures in which the ladies of our time are represented, will, we suppose, be looked at by the rising generation with a feeling combined of scepticism and of horror. Having said our little say about the 'raiment fit,' we might be expected to say something about the daily bread which is also asked for; but it would be prudent to reserve this for another opportunity.

---

WE have been favoured with the Report of the Free Church Mission in Bengal for 1870 and extract from it as follows:

The Mission has retained its character as embracing several kinds of labour. Scottish Missions are sometimes spoken of as "Educational Missions." Educational they are; but by no means exclusively so. There is scarcely any kind of Missionary labour in which we do not take, or desire to take, a share. We have no sympathy with those who undervalue any kind of Missionary agency which is calculated to advance the great end of extending the Kingdom of Christ. The Christian education of the young, both males and females; the preaching of the Gospel in English and especially in the vernaculars, in chapels, and in the streets; the delivery of lectures and addresses; the preparation and circulation of books, especially religious books; visiting from house to house; personal intercourse with inquirers and all who are willing to converse on religious truth in private; these are the chief modes in which, through the various agents of the Mission, both European and Asiatic, the truth has been made known. Much precious seed has been already sown; the showers will come, and, by and by, the glorious harvest.

At the late University Examinations, forty-five of the pupils of our Calcutta Institution have passed; viz. twenty-four at the Entrance Examination, fifteen at the First Arts, five at the B.A., and one at the M.A. Examinations.

A very interesting extension of our work has taken place during the last year. For some time past the Mission has been desirous of commencing operations among the aborigines of Bengal. Towards the end of 1869, Mr. Vernieux, who was formerly a valued agent of the Calcutta Bible Society, made a tour of inquiry among the Santal villages lying in the neighbourhood of the Chord Line beyond Raneegunge; and we have finally fixed on Pachamba as the head quarters of our Santal work. It is a station on the branch line from Muddapur to Karharbali. We have been greatly indebted to the kindness of Mr. Cecil Stephenson, in allowing Mr. Vernieux the temporary use of a bungalow belonging to the E. I. Railway Company.

We have marked other passages for our Miscellany. Five adults were baptized in 1870; total of communicants, 134. Rs. 871 was contributed by the Native Christians for the Gospel ministry.

If ill-natured we might entertain a grudge against this Free Church Calcutta Mission. It robbed Bombay of Dr. Murray Mitchell (as Paul robbed the churches of Macedonia). It remains to be seen whether it will restore him.

---

WE have been asked to say something about the Bethel Union Register. Perh... we cannot do better than extract w... *Sunday at Home* says about it in th... number:

"The Bethel Union Register is an adm... stitution. It is the sign of a sort of religi... masonry. Its object is to enable godly shi... to recognize each other as such when a... well as at home, with a view to promote ... intercourse and edification, and to assis... vancing the spiritual welfare of their r... crews. The method of operation is ver... Every master joining the Union enters in... of engagement to discourage swearing, dru... and the like amongst his crew, and by ev... and persuasive means to promote order, ... and godliness on board his vessel, ho... instance, as often as practicable, Sun... and daily worship. Wh... hoists a white burg... called the Bethel ... as an invitation to ... the port to brotherl...

The Registrar ... Fieldwick, Sailor... don, E.

---

The Bon...

SATURDA...

---

Paul preache... merely a Christ ... one that had r... Father, and not m... on high, but who ... world. And they ... dumb idols to serv... and to wait for his ... believed in a fu... God. Some of th... immediately appe... their own life-tim... for this opinion ... He acknowledg... distinct revelat... should appear in g... was to be as a thi... were saying, 'p... 2, 3); it was inten... always be on the ... generation men s... preparing to meet ... Paul had distinctl... that there was so... fore the return of Christ in glory. After the successful preaching of the Gospel and the gathering of churches, there was to be an apostasy, a falling away, a corruption of the true faith, and the corrupted church was to pass under the dominion of a power designated the Man of Sin, not a merely secular power but an ecclesiastical one, claiming obedience from Christians on the ground of their being Christians; appropriating to itself the honour due to Christ, the honour due to God, coming in between Christians and God; asserting absolute authority over the church: 'Who opposeth and exalteth himself above all that is called God or that

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.' Paul had spoken about this to the young converts at Thessalonica, and had also spoken of some power then existent which hindered the full development of that system of iniquity, and which would need to be taken out of the way before the Man of Sin should appear. 'Remember ye not that when I was yet with you, I told you these things? And now ye know what withholdeth.' 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.' Thus between the days of Paul and the second coming of Christ, there were simply these two: he that letteth or withholdeth, and the Man of Sin; he that letteth was to continue till the Man of Sin appeared, and the latter was to continue until the coming of the Lord, who should consume him with the spirit of his mouth and the brightness of his coming. The word translated 'he that letteth' means primarily 'he that has possession of,' and indicates here one who, occupying a certain place, hinders the occupancy of that place by another. The apostle had possibly spoken to the Thessalonian Christians more explicitly than he here writes, and had given them to understand that the Emperor of Rome was the one with[illegible]g. What they may have not [illegible] to see is made plain to us by [illegible] After the transfer of the imperial [illegible]om Rome to Byzantium, there was [illegible]unity given to the Bishop of Rome [illegible] to get possession of temporal [illegible]d to combine something like im-[illegible]wer with the episcopal. It was [illegible]before the Bishop of Rome got [illegible]ognized as head of the universa[illegible] [illegible]oughout a large part of Europe [illegible]undation he proceeded to build [illegible]he one hand he was recognized [illegible] of the kings of the earth, and [illegible]her as the Vicar of Christ having [illegible]ower to administer the affairs of [illegible]kingdom upon earth; very much [illegible]h Christ had abdicated in his [illegible] The temple of God was that temple [illegible]usalem where God was pleased to meet his people and hear their petitions; when the Jews abode no longer in the truth and the presence of God was withdrawn, it might still be called the temple of God, though that it was no longer, strictly speaking; though a Roman emperor had set up his image there it still would go by that name. After the descent of the Spirit, the church was in a far higher sense the temple of God; and when corruption came on and degraded this temple, it would still retain the name because of what it had been. He then who is represented as sitting in the temple of God, showing himself that he is God, is one who takes to himself in the Christian world the place and authority of Christ, imposing his own will in the place of Christ, though affirming his will to be that of Christ; displanting the doctrines of the Bible by other doctrines designed for the enrichment and aggrandizement of the clergy; withdrawing the Bible, but hypocritically, professing to honour it, but insisting that he and his servants have alone the ability to read it, the key to the mysteries of the kingdom of heaven; creating objects of worship innumerable and countless mediators and guardians in heaven, and exalting Mary to the place of chief dignity, and thus in a sense lifting himself above all that is worshipped, for he who creates the objects of worship must be greater than they. This was to be a mystery of iniquity, not easily penetrated; so that even the elect, had it been possible, would have been carried away by the wonderful speciousness of it. The Bible, which alone afforded the means of detecting the cunning fabrication, being withdrawn, it was no marvel that they who were brought up under a system so organically complete, should believe it to be the truth of God. How long the one withholding should continue, or how long the Man of Sin should continue, the Thessalonian Christians were not told, but simply that the second should succeed the first, and should continue until the second coming of Christ. In the book of Daniel we have the word 'King' used to signify a succession of kings; *e. g.* 'These great beasts which are four, are four kings which shall arise out of the earth,' these four successive kings filling up the interval between Daniel and the end of all things, and clearly representing the Babylonian, Medo-Persian, Greek, and Roman empires, the latter of which still exists in the little horn having eyes (*episcopos*) and speaking great things. So that there is nothing strange in the use of the words 'he that withholdeth' and the 'man of sin' to designate two successions of rulers.

Such were some of the things that Paul communicated to the little body of Christians in Thessalonica.

## PARIS.

A leading object with Napoleon III. during the 22 years that his government lasted, was the embellishment of Paris. He was resolved that whatever art and wealth could accomplish, should be done to make Paris the queen city of the world, unrivalled for beauty. Napoleon I. did not more assiduously or unscrupulously pursue his grand object of subordinating all nations to France, than the nephew pursued his scheme of beautifying Paris. The sums that were wrung from the people and placed at the disposal of Haussman in order that new architectural dreams might be realized, were enormous. The poor scarcely knew where to hide their heads in that palatial city; the genius of improvement tracked them everywhere; and scarcely had they found a home for themselves in some obscure place, before some grand avenue would come opening its way to them, and proceed to demolish their habitations. All France had in some way to contribute to the glorification of the capital. The imperial nephew began at length to look down with some complacency upon a Paris of his own creation, and to say in his heart, 'Is not this great Babylon that I have built? Shall it not show forth my glory to all generations?' For this pearl of cities was very carefully guarded. No large city in Europe was so wonderfully defended. Besides its walls and fortifications proper, there were beyond these, miles away from the city, strong forts looking to all points of the compass, and saying to all enemies, Thus far may you come, but no further.

Yet upon this beautiful city has come one of the most terrible judgments recorded in history. These magnificent palaces have been burnt to the ground. Fire itself was not a sufficiently destructive element; one is reminded of the fire and brimstone (*gopherith*) that rained on Sodom and Gomorrah, when we read of the petroleum that was used to intensify the fires in which Paris was wrapped on the 24th of May. Shells from on high; powder mines from beneath; and petroleum to propagate the fires from building to building and from street to street. But who were the enemies that gave themselves with such insanity of hate to the work of destroying Paris? Is this ruin the work of the German army that Napoleon went forth last July to annihilate on German soil, on the most contemptible pretext mentioned in history? No; the Germans took Napoleon and his half-million of soldiers prisoners, and compelled Paris to submit, and actually entered it, but left it in its integrity. Paris is humbled in the presence of Germany, but not in the presence of France; she has been long accustomed to say Paris is France, and to see the interests of France sacrificed in her glorification; and now she insists upon snatching to herself the little bit of sovereignty that has come out of the wreck of the war. She is however defeated, and avenges herself for her defeat by giving France a ruined and blighted capital. Of course it was only a portion of the population that did this; but they who did it seemed to have the sympathy of the population so long as they had any show of success.

One is really lost in wonder in the contemplation of this scene. And the more we look at it the more we seem compelled to look up on high to Him who sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers before him. Not that he has had anything to do with stimulating the passions that have brought about this carnage and desolation in Paris; He has only to withdraw the gracious restraints thrown in his ordinary providence about men, and leave them to do what seemeth good unto them, in order that they may reap the temporal judgment for which they are ripe. In support of what we are now saying, we would just called attention to a few facts.

There was never a city in the world that surpassed in wickedness the Paris of 1789-98. The reign of terror was the reign of hell upon earth. Religion was outlawed, and public profession of it was forbidden on pain of death; God was publicly and solemnly disowned, all ordinary means of slaughtering men, women, and children were found too tardy and cumbrous; the vilest men, men seemingly possessed with a legion of devils, obtained the rule. Man said to God, 'Stand aside and let me have my own way, and see what a world I can make for myself;' and God let him try the experiment. We need not enlarge; every body is acquainted with that page in history. The question which we press is this. Has the Paris of our day remembered the lessons of that awful time? Has she repented of those revolutionary scenes and considered them a reproach to herself? On the contrary her most distinguished writers have been engaged in glorifying the miscreants of the great Revolution, and she has been erecting monuments in their honour, and when Napoleon III. proclaimed war against Germany last summer, he called upon the French army to follow him under '*the banner of the revolution.*' No man did more to precipitate that revolution than Voltaire, and to him the Parisians have recently erected a monument, all classes vieing with each other in contributing to this expense.

Morally, we do not believe that there has ever been a worse city than Paris. We re-

member looking down upon the city with a companion, from the top of the Pantheon, more than 30 years ago, and the question was asked, Was there more iniquity in Sodom than there is here? Some tell us that London does not lag far behind. It may be. If so, it well becomes London to profit by the fearful lesson read to mankind by this afflicted city. By all means let London freely minister with her wealth to the relief of the sufferers in Paris; but let her lay to heart the solemn instruction of the hour. Unto whom much is given of them much will be required; and it is certainly not beyond the bounds of possibility that a more severe judgment than has come upon Paris may come upon London if the latter should be unfaithful to the end for which God has raised her up to her place of pre-eminence among all the cities of the earth.

## WHAT IS TRUTH?

*What shall we have?* (Matt. xix. 27.) Treasure in heaven, Christ had said unto the young man. Nothing on earth? was the question in Peter's mind, probably.

*In the regeneration.* (28.) More literally, the new genesis, the new creation. God shall make all things new, in the day when the Son of Man shall be seen upon the throne of his glory.

*Ye also shall sit.* (28.) Ye who have followed me. This language seems general, though the mention of the twelve thrones would seem to restrict it to the apostles. Yet one of the apostles was Judas. And in Revelation Christ declares that the believer, he who overcometh, shall sit with him in his throne, even as he has set down with his Father in his throne. And again, the saints shall judge the world. If we suffer with him we shall reign with him. The judgments of the apostles are in their epistles, and by these they are even now judging multitudes. Their word is Christ's word, which word will judge men in the last day.

*For my name's sake.* (29.) In Mark it is 'for my sake and the Gospel's'; in Luke 'for the kingdom of God's sake.' Four different expressions are used, only one of which was probably used by our Lord on this particular occasion; the variations in the reports show us that these expressions were often used by our Lord interchangeably, just as a minister now-a-days would use them. Houses, and lands, as well as the ties of kindred and companionship, often stand in the way of the man who would come to Christ; nor is it merely renunciation of what he has that he is called to, but the bitter enmity of men, and perhaps the wrath of governors. Then at such times the suggestion is made, what a stern, austere Lord is Christ! how cruel to put upon poor weak men such a terrible necessity! where are the love and tenderness of the Gospel? the easy yoke, the light burden? What can the tyrants of this world do worse than to give a man to the flames or to the beasts? Yet this mild Jesus calls his disciples to just such a doom. Oh, but there is something worse than the beasts of Nero; it is the captivity of sin; the peace and quiet that men find in their accustomed ways; for these ways are the ways of death. But you look only at the sufferings, the losses entailed by the Gospel; what if it should recompense you even in this life a hundredfold for all these tribulations? make you a hundred times richer in houses and lands and loving friends? This is just what it does, virtually if not literally, (all things are yours,) and all who have ever suffered for Christ will tell you that they received this hundredfold or more, according to their faith. It is false then, a wicked calumny, that Christ is cruel; it is you that are cruel to yourself if you refuse to forsake all for Christ, and attempt in an underhand way, like Ananias and Sapphira, to get the salvation of Christ apart from the conditions of Christ.

*Many that are first shall be last.* (30.) What solicitude Jesus shows to present to the disciples just the truth that they needed. A hundredfold more; yes, but with persecutions; not through the favour of the world. They were disposed to make capital out of the fact that they were the first to follow him; they must understand that many of the first ones shall be last and many last first. After some years Paul is raised up to exemplify this and stimulate them.

*Is thine eye evil because I am good?* (xx. 15.) The object of this parable is to point out the utter impropriety of any thing like a spirit of rivalry among Christ's saved ones. If truly saved they are united to each other by a bond so intimate that the advantage of the one is that of the other. The man who had worked all day in the vineyard received a *denarius*, an ample reward for his toil; the others receive the same though they had been at work only half of the day, no man having hired them the early part of the day; but their need was the same as that of the man who had worked all day; now if the labourers had a common stock there would have been no murmuring; and Christians who *are* Christians have such a common stock, *i. e.* they regard the interests of one as the interests of all. We learn from some of the epistles that although the apostles may have been exempt from jealousy of Paul, some of their partisans were not; these preached the Gospel of contention, trying to get away the influence of Paul and add affliction to his bonds. They looked upon him perhaps as some Church of England ministers did upon Whitefield and Wesley, and were annoyed beyond measure that one who had never known Christ in the flesh should be planting more churches than they who were the choice associates of Christ throughout his ministry.

*For many be called, but few chosen.* (16.) A man has sieves of different sorts. He takes the coarser first and makes a separation between the particles of the material to be sifted. Afterwards he sifts that which he has obtained in a finer sieve; then he uses a still finer one. So the Lord has successive processes by which he sifts his people, seeking the faith that shall overcome the world.

*Jesus went before them, and they were amazed.* (Mark x. 32.) They were amazed because he was going up to Jerusalem. The Jews had given commandment that if any knew where he was, they should make it known that the authorities might arrest him. He was outlawed. The disciples followed him, but they did so with fear. Their first thought was that Jesus, in his self-forgetfulness, was overlooking the danger. Therefore he tells them again what is to happen to him there. It was enough that Jesus knew what he was about. The fact of his having for some time shunned to come into contact with the rulers, h[as] had the effect of making them believe that after [all] there was such a thing as danger, and that self-preservation was necessary on the part of Jesus.

*They understood none of these things.* (Luke xviii. 34.) To understand them it was necessary that they should understand some elements in religion which they were yet ignorant of, such as, the nature of sin, man's alienation from God, the inadequacy of the Jewish sacrifices, the scope of the Old Testament prophecies, &c.

*The sons of Zebedee.* (Mark x. 35.) In this procedure they were indeed the sons of Zebedee, and not the sons of God. *Came.* Mark expresses the thing nakedly. It was their petition, though, as we learn from Matthew, for decency's sake they put their mother forward.

*Whatsoever we shall desire.* Jesus had told them that whatsoever they desired when they prayed they should obtain it if they believed. They would now show how great faith they had. And they seek as it were to commit Jesus to their petition before they express it, by asking him to agree beforehand to what they mean to ask.

*On thy right hand.* (37.) This state of mind is still common enough; how many there are who think it piety to occupy themselves with thoughts of the glory and joy of heaven, while they quite overlook distasteful duties of the hour, and never think to seek preparation for fiery trials that may come upon them before their title to mansions in the skies is acknowledged.

*Is not mine to give.* (40.) The adjudication of such matters did not belong to the ministry of Jesus at that time. He says indeed elsewhere that all things are given into his hand, but all to be administered according to the wisdom of his Father. The parable of Matt. xxv. 31, &c., seems intended as a fuller reply to this request. And it is there noticeable that they who are called to his right hand are not conscious of their fitness.

*But to those for whom it is prepared.* The promises of Christ are not intended to set aside the Father's will. The foreordinations of God cannot be set aside. But this request carried its own condemnation with it; it was Diotrephic, not Christian; seeking self-preference and the exclusion of others; it was prayer that other suppliants, other servants might be disparaged. Shall believer pray against believer? In Colossians ii. 15, Paul speaks of the cross in this way: "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." The reference is to the triumphal entry of a capital by a general or Emperor returning from the wars, leading conquered chiefs captive; and the representation is that virtually Christ was making a triumphant entry into his kingdom when he was on the cross; as indeed was conspicuously shown when he gave the dying thief a passport to Paradise. In this point of view we see how wildly the sons of Zebedee talked when they asked to be at his right hand and at his left, in the day of his triumphal entry.

*The ten were moved with indignation.* (Matt. xx. 24.) Not so much perhaps at the impropriety of the request, as at the attempt to get an advantage over them.

# Epitome of News.

SATURDAY, JUNE 17, 1871.

—*Overland Mail, May* 26: The Versailles troops entered Paris on Sunday, May 21, from the west. There was severe fighting near the enceinte, followed by a panic among the insurgents. Eighty thousand troops gained an entrance and penetrated to the Arc de Triomphe by the morning of May 22. On Wednesday, May 24, many of the finest buildings in Paris were destroyed, being kindled by the insurgents with petroleum. The crowning act of the Commune brands the Reds with the most demoniacal deed of Vandalism ever perpetrated. Among the places fired were the Tuileries (reduced to ashes), the Louvre, the Hotel de Ville, and the Sainte Chapelle (all but partly consumed), the Luxembourg, the Ministry of Finance, the Palace d'Orsay, the Palace of the Legion of Honour, the Rue de Rivoli, the Rue de Lille and Rue Faubourg St. Honoré. The Communal commander and War Minister have been shot. Several leading members of the Commune have fled. Rochefort and Assi are in custody. The losses of the Versailles troops are said to be slight. Upwards of 12,000 National Guards have been made prisoners. The barricades at Belleville and five other spots still defy the Versailles troops. The Treaty of Washington has been ratified by the Senate by 50 votes to 12.

The Commons have rejected, by [large] majorities, the Lords' amendments to the Universities Tests Bill.—Several more amendments to the Army Bill have been discussed and rejected.

The compensation money claimed—[which] has been paid by the Prussian Government [for] British colliers sunk in the Seine.

The *Galatea* has arrived at Plymouth. The Duke of Edinburgh has gone on a visit to her Majesty at Balmoral.—Prince Arthur has met with a slight accident by a fall from a window in Buckingham Palace.—There were the usual banquets and illuminations in celebration of the Queen's birthday, on May 20.

The Tichborne case makes slow progress. The difficulty in finding a jury is fully explained by the extraordinary length of the proceedings.

The population of London is ascertained by the late census to be 3,251,904, an increase of nearly half a million on the numbers in 1861.

The *Times'* correspondent telegraphs at 7-45 P.M. on the 24th:

I have just returned from witnessing one of the saddest sights that has occurred in the world's history. I have been for some hours in the magnificent city, which flames and bombshells are fast reducing to a huge and shapeless ruin. Its architectural glories are rapidly passing away in smoke and flame, such as have never been witnessed since the burning of Moscow, and amid a roar of cannon, a screaming of mitrailleuses, a bursting of projectiles, and a horrid rattle of musketry from different quarters which are appalling. A more lovely day it would be impossible to imagine—a sky of unusual brightness, blue as the clearest ever seen, a sun of surpassing brilliancy even for Paris, with scarcely a breath of wind to ruffle the Seine. Such of the great buildings as the spreading conflagration has not reached stand in the clearest relief as they are seen for probably the last time; but in a dozen spots, at both sides of the bridges, sheets of flame and awful volumes of smoke rise to the sky and positively obscure the light of the sun. I am making these notes on the Trocadéro. Close and immediately opposite to me is the Invalides, with its gilded dome shining brightly as ever. The wide esplanade of the Ecole Militaire, almost immediately underneath it, is nearly covered with

armed men, cannon, and horses. Shells from the positions of General Cissey, at Montrouge, are every minute falling close to the lofty dome of the Pantheon. It and the fine building of Val de Grace, near it, seem certain to be destroyed by missiles before the incendiary fire reaches them. There is a dense smoke close to St. Sulpice, and now flame rises amid the smoke, and the two towers of the church are illuminated as no electric light could illuminate them. Some large building is on fire there. Everyone asks which it is; but no one can approach that quarter to put the matter beyond doubt. Burnt leaves of books are flying towards us, and the prevailing opinion is that the Sorbonne and its library are being consumed. There are a dozen other fires between that and the river. No one doubts that the Palais de Justice is sharing the fate of the Tuileries and the Louvre. The château of the Tuileries has all but disappeared. The centre cupola has fallen in, and so has the roof along the entire length of the building. Some of the lower stories yet burn, fire and smoke are rushing fiercely from the openings where, up to this [redacted], there were window-frames and windows. [redacted]re is not yet wholly gone, and perhaps [redacted]ill not reach all its courts. As well as [redacted]ake out through the flame and smoke [redacted]cross the gardens of the Tuileries, the [redacted]eached the Palais Royal. Every one is [redacted]ng out, "The Palais Royal burns!" and [redacted]ain that it does. We cannot see Notre [redacted] the Hôtel Dieu. It is probable that [redacted] fast becoming ashes. Not an instant [redacted]ithout an explosion. Stones and timber [redacted]on are flying high into the air, and falling [redacted]e earth with horrible crashes. The very [redacted] are on fire. They are crackling, and their [redacted]s and branches are like tinder. The buildings [redacted]e Place de la Concorde reflect the flames, [redacted]y stone in them is like bright gold. [redacted]re is still outside the circle of the flame; [redacted]ttle wind that is blowing carries the [redacted]o it, and in the clear heavens it rises [redacted]lton's Pandemonium. The New Opera [redacted]s yet uninjured; but the smoke encircles [redacted]ll be next to a miracle if it escapes. [redacted]rly now that the Palais de Justice, the [redacted]elle, the Prefecture of Police, and the [redacted]lle are all blazing without a possibility [redacted]ny portion of any one of them being [redacted]he general wreck and ruin.

[redacted]was brought in by the St. Germain [redacted]as seated in a family omnibus drawn [redacted]ses. In the vehicle with Rochefort [redacted]cretary, Mouriot, and four police agents [redacted]plain clothes. Rochefort's moustache [redacted]eared. He had himself shaved closely [redacted]ing out from Paris, in order to dis[redacted]elf, but there was no mistaking him. [redacted]ran into the street, and shouts of exe[redacted]ere raised on all sides. It was no mere [redacted]ration of a mob. The citizens of all classes joined in it. One man ventured to cry, "Vive Rochefort!" He was kicked by several persons who happened to be near him, and was saved from further violence only by arrest at the hands of the sergents-de-ville. Along the Rue des Réservoirs, the Rue de la Pompe, the Place Hoche, the Rue de Hoche, and the Aveuue St. Cloud, Rochefort was greeted with incessant shouts of "A bas l' assassin; à pied le brigand; à mort!" The people wanted to have him out of the omnibus, and it was with difficulty the cavalry prevented them from dragging him out and inflicting summary execution.

A very enthusiastic reception appears to have been given to the victorious French soldiers. People offered them money and wine, and women fell on their necks and hugged them. Tricolour flags, too, were displayed as the troops advanced, and the Communist cards of citizenship were torn up wholesale. Persons who had cried "Vive la Commune!" the day before, now betrayed the hiding places of the insurgents. One of the latter, who was in the custody of the troops, was brained by them with the butt ends of their muskets and then shot, the people urging on the soldiers by cries of "Shoot him, shoot him!"

*Times'* correspondent, 25th: The beautiful columns of the Madeleine are sadly injured, the fluted edges having been in many places shot away. The two houses in the Rue Royale, at the corner of the Rue Faubourg St. Honoré, were blazing still, and the smoke and ashes that flew from them were stifling the pompiers, who were working energetically there and at other points; but while I was in the city some of their corps were shot. It had been discovered that they, instead of throwing water on the fires they were called upon to extinguish, were actually pumping petroleum into the flames, and so adding to their fury. When this was detected the guilty firemen were surrounded by a body of cavalry, conducted into the Parc de Monceaux, and there shot. I could count the number of people I met along the Boulevards, so few were those who ventured to walk about. The fears of petroleum and explosions are universal. The inhabitants had either stopped up, or were engaged in stopping up, every chink through which petroleum might be thrown into their houses. Their cellar lights, their ventilators, and their gratings, were being made impervious by sand, mortar, and other materials. This precaution was taken because women and children, partisans of the Commune, have in numerous instances been detected throwing petroleum into houses. Not a shop was entirely open, and those that opened only doors were inferior restaurants and wine houses. Around the railing in the Place Vendôme troopers' horses were tied. The bronze figure of the Emperor was on its back, the shattered and prostrate column lay about in fragments.

During the last few days prisoners have been marched through Versailles by thousands. Among the prisoners marched in through the dusty thoroughfares were a company of Amazons of the Seine, and a battalion of patriotic children. The former were dressed as vivandiéres. Some who had shown themselves restive were handcuffed.

The curé of the church of La Trinite was arrested while performing mass, and some National Guards descended into the vaults of the church, where there were a number of coffins, including that of Auber, which was awaiting suitable burial. The whole of the coffins were thrown into one common ditch, and the body of Auber lost.

M. Edmond About has written an article in the *Soir*, in which he expresses the hope that M. Thiers will consent to be President of the Republic for two years.

—A European named Sherry, formerly employed on the Madras Railway, has been committed to stand his trial at the High Court of Madras on a charge of culpable homicide not amounting to murder, having caused the death of the Rest House serjeant at Calicut in a drunken affray.

—*Bombay Gazette:* In yesterday's paper there appeared a small paragraph asking—"How many square rods are contained in one wiseacre." We have received the following answer from "Plato":—"It takes four rods to make one wiseacre—the rod of affection; the rod of correction; The rod of affliction; and the rod of conviction."

—Muggun Foolchund and the wife of Girdhur Oomed have been sentenced to be hung for the murder of Girdhur, at Ahmedabad. These are Banyans, we suppose, who think it a sin to tread on an ant.

—On Thursday last, at the Fort Police Court, Josee Ramdas Purmanund applied to the Chief Magistrate for a warrant against one Muthooralal, shroff of the firm of Nuvitidas Purshotumdas, whom he accused of misappropriation of Rs. 72,000, the moneys of the firm, who are agents of the temple of Shri Nathjee in Marwar. We wonder whether these enormous sums pay income-tax.

—*Times of India:* "There is now no hope of ever hearing of the S. S. *Collingwood*. She left Suez for Bombay on the 27th April, and has not been seen since, and must have foundered with all hands. The agents, Messrs. Lawrence and Co., have received no advices as to the names of the passengers, of whom we understand there were fifteen."

—*The Jam-e-Jamshed*, in a recent article, observes with alarm the increasing tendency of Parsee youths for dramatic performances, and urges that it is likely seriously to retard the progress of education.

—*Overland Mail:* Obituary of the week—Lieut. Gen. G. E. Ford, Ben. Ret.; Lieut.-Gen. C. Wahab, Mad. Inf.; Capt. J. E. Swinton, Mad. Ret.; Lieut. P. W. Fendall, I. N.; Dr. C. J. Smith, Mad. Ret.; Lieut.-Col. T. James, Ben. Ret.; the Rev. W. Goodall, Bo. Ret.; T. W. Bramston, Esq., M.P.; Rear-Admiral J. T. Douglas; Com. C. Gregory, R.N.; the Hon. Mrs. Montague: Rear-Admiral Burridge; the Hon. Fredk. Villiers.

## Monday, June 19.

—At a recent session of the New York Conference of Congregational Churches, the question "How can woman's work be made most useful to the churches?" was taken up. Rev. H. W. Beecher said:

"In the first place all of our charitable movements institutions, and societies, are better organized and better conducted by women than by men. In the second place, the government of the Church and the care for the neglected may be divided with women. Three years ago, I proposed to my church the appointment of three deaconesses to assist the deacons in their work. Many of my congregation regarded the step as almost a 'fetch;' but they were elected. They served for one year, and when the next election came round, the very men who had opposed the step before moved that the number be swelled to six. The work had never been half so well done before. This division would be of particular importance in a small church. In the majority of these there are twenty-five or thirty members. Four or five of these are men and the rest are women. There are many matrons, with great depth of experience and full of the Holy Ghost, but they must not be permitted to work. The few weak, feeble men are chosen deacons, and do nothing, and the whole power of the church, as God intended it to be, is kept dormant. I think that women should be employed more largely in the work of comforting. There is continual occasion in the church for consolation. The office of sympathy ought to be more attended to, and women are specially adapted by their natures for this. We shall never have a church in its full power until the women take part in the devotional meetings. I know I go against the Puritan Fathers, whom I revere, but do not feel bound to follow blindly."

—*Bombay Gazette:* "We are extremely glad to hear that there is now every prospect of the Elphinstone Dock Works being actively pushed forwards. The Government of India has not merely sanctioned the outlay of eight lacs, the sum for which it is estimated that the reclamation of the Elphinstone land estate can be completed, but is willing that 60 lacs more should be spent, at the rate of 20 lacs a year, in constructing the Elphinstone Basin, with a sufficient depth of water for large ships to lie in it, and a deep water channel out to the anchorage. Once this is done, the Elphinstone property will be a really reproductive work of the most valuable kind."

"A memorial has been drawn up, and is now in circulation among shipmasters and others interested in the shipping trade, praying Government to stop building the new light-house midway on the Prongs, where it will be useless or even misleading, and to build instead a light-house at the extremity of the reef."

—Cholera has been raging at St. Petersburg, and it is said that while the epidemic was at its height 200 fell victims to it daily.

—Hongkong Telegram, June 17th: It is stated that the American Admiral has telegraphed to the Washington Government his intention to continue the necessary hostile operations against the Coreans, unless countermanding orders are received.

—Government has received this information: "The success of the Turkish expedition against the Azeerees is announced. Seyda, their last fastness, has been taken by assault, in which the leader Mahommed Ibu Said was killed."

—*Bombay Gazette:* "The late scarcity of ice in Bombay induced the Rubattino Company to ship 90 tons of Alpine ice at Genoa by the steamer *Persia*, bound to Bombay, but on the arrival of the *Persia* on Friday, her cargo of *burruf* had dwindled down to four tons!"

—*Indian Daily News:* "The *Indian Mirror* has entered upon a crusade against an undoubted evil, than which few things could more profitably engage the attention of all really earnest native reforms. A large fraction of the ordinary conversation of the lowest classes in Calcutta is indictable under the Penal Code on the score of gross obscenity. The language of the lower classes in all cities has always been remarkable for its impurity; but for disgustingly elaborate bestiality, and the very 'superfluity of naughtiness' we know of no language under the sun that will compare for a moment with the language of the rabble of Calcutta."

The people of Bombay will hold their own with those of Calcutta, we fancy, in the matter of filthy language. Whenever a man, woman, or child is irritated, out comes in the loudest tone of voice a volley of most horrible charges against him and his female relatives. It would be a curious subject of investigation why the Hindoo most readily expresses his indignation by a reference to incest, past or future. Little children inherit this vocabulary and know of no other way of expressing anger. The Bombay Tract and Book Society have published a Marathi tract on the subject of abusive speech.

—*Madras Mail:* "According to the notification of the Madras Government, the children of a European by his East Indian wife, take after their

mama, and are East Indians; but according to the notification of the North-West Provinces Government, they take after their papa, and are Europeans."

—Rev. J. Gorton, senior chaplain, Madras, has been appointed Archdeacon.

—*Times of India*: "We learn that the *English* lady who was converted to Mahomedanism at Vellore was a Miss Achard, daughter of Lord Napier's *French* cook. The English barrister (Mr. Green) who likewise embraced the religion of the Prophet, was the son of a bandmaster in Madras, and is said to be indebted for his education to the father of his discarded wife."

—*Daily News*; Paris, 23rd, 5½ P.M.: "The scene is intensely dramatic. A Versaillaise has got a ladder, and is mounting the statue of Apollo on the front elevation of the New Opera-house. He tears down the drapeau rouge just as the Versailles troops stream out of the Chaussee d'Antin across the Boulevard Haussmann, and down the Rue Meyerbeer, and the continuation of the Chaussee d'Antin. The people rushed from their houses with bottles of wine; money was showered into the streets, the women fell on the necks of the sweaty dusty men in red breeches, and hugged them amid shouts of 'Vive la Ligne.' The soldiers fraternised warmly; drank and pressed forward. Their discipline was admirable. They formed in companies behind the next barricade, and obeyed the officer at once, when he called them from conviviality. And now there was time to look about at the damage done to the neighbourhood. One end of the Boulevard Haussmann is very handsomely battered indeed, but the shells not being of large calibre, the damage is not very penetrating. Now the wave of Versaillists is over us for good, and the red breeches are across the Great Boulevard, and going at the Place Vendome. Everybody seems wild with joy, and Communist cards of citizenship are being torn up wholesale. It is not 'Citoyen' now under pain of suspicion; you may say Monsieur if you like."

—One of the largest Atlantic steamers ever built has been launched from the shipbuilding yard of Messrs. Laird, Brothers, Birkenhead. The vessel is named the *Spain*. Her length is 437 feet, her breadth of beam 43 feet, she is of 4,900 tons burden, and has accommodation for 1,200 first class and 1,400 steerage passengers. The engines of the *Spain* are the largest constructed on the compound principle, and the vessel is expected to have great speed both under steam and canvas.

—*Friend of India*: "The *Freeman* says that Mr. Voysey is reported to have said in a recent lecture on 'Rationalism' that 'the Bible has no greater claim to divine origin than the Koran of the Mahommedan, or the Vedas of the Hindu.' Some Unitarians may sympathise with this statement, but what can they think of a man who believed it and at the same time pertinaciously determined to minister in a church whose articles and services are all based on the idea that the Bible is in a special and exclusive sense the Book of God? In a sermon preached a few days since in 'the Church of the Messiah,' Birmingham, Mr. Voysey said that 'Christians seemed to have deliberately picked out the worst part of Christ's teaching and had erected these into dogmas which except a man believe faithfully, he cannot be saved, and without doubt he shall perish everlastingly.' If Mr. Voysey believes that the creeds of the Church are made out of 'the worst part' of the teachings of Christ, why did he stay in the Church until he was driven out? If his conscientiousness had been at all equal to his rationalism, surely he would not have troubled the authorities to drive him out, but he would have left like an honest man, of his own accord."

—Church Missionary Society's income last year £165,918, expenditure £154,200. Mission stations 156, European missionaries 202, Native clergymen 27. Communicants 17,943.

### Tuesday, June 20.

—*Times of India*: "The final victory is now announced of the Turkish commanders over the Asseerees of the deserts, behind the holy places, so that struggle may be considered as done with. Though if it be correct that these Asseerees and other Bedouin tribes have been stirred up by the Egyptians, we may hear of them again. Now the struggle shifts to northern or central Arabia. Last week we gave certain particulars, derived from authentic sources, regarding the despatch of a considerable Turkish force from Bagdad for Nejd, the Wahabee capital. A large portion of the force left in the last week of April, and the remainder was to follow as soon as transport could be provided. The sole object of the expedition is declared to be the restoration in Riadh or Nejd, of Syed Abdoola, whom the Turks claim as a 'Kaimakan,' or Deputy of the Porte, but who had been turned adrift by his brother, Saood. Abdoola-ibn-Toorkee, uncle of the Turkish protegé, aids his nephew with a considerable force; but Saood's army is by no means an insignificant one, being estimated at 70,000 or 80,000 men—a statement which we fear will not pass muster with the Geographical Society. However, the Turkish expedition has landed mostly at Khateef; and our Royal Navy ships, *Bullfinch* and *Magpie*, are in the Gulf to see that the maritime peace is in no way violated."

—The Bishop of London, regretting that he was not able to attend the Church Missionary Society's annual meeting, wrote: "I was anxious to have had the opportunity of expressing my entire satisfaction with the preparation for holy orders of the students of the Church Missionary Society who come to me for ordination."

—Colonel Shakespear Lowe, formerly in charge of the Commissariat Department at Peshawur, is to be tried by court martial.

—Melbourne, May 20: The population of Victoria, as per census, numbers 729,868 persons. The second section of the North-eastern Railway (60 miles) has been left, and operations commenced. The Sydney tariff has passed both Houses. The Bill for reducing the Governor's salary has been rejected by the Legislative Council. The Defences Bill has been passed, and the New South Wales Assembly has agreed to a subsidy of £15,000 a year towards a mail service from Sydney to Europe *viâ* Honolulu and San Francisco, calling at Fiji. The first steamer sailed from Sydney on the 4th May.

—100,000 were watching "the Derby," May 24th, the day when Paris was burning.

—*Madras Standard*: "We have seen an ancient coin, found in the debris of a native building, in Seven Wells Street, and now in the possession of Abraham Jackson, Queen's pensioner. It is of the reign of Licinius, who was proclaimed Emperor of Rome A.D. 306. This rare piece weighs 47½ grains, and is larger as well as thicker than the 1½ pice issued lately from the Madras Mint. It is in *good* condition, and the image and superscription on the obverse, as well as the statue of Jupiter on the reverse, are legible.

Obverse.

INDLICI—NIVSHVC

which, rendered into modern Latin, would read thus—

In Nomine Deorum Licinius hujus urbis conditor.

Reverse.

IOVICONSERVATORI—HVCCSNN—would read thus:

Jovi conservatori hujus urbis ceterisque sacris Numenibus.

The Emperor Licinius reigned from A.D. 306 to 318. The coin is therefore 1553 years old."

Silver or bronze? We commend this notice to our Native friends. What has become of the 'Jove and other sacred deities' of Rome?

—In the *Leisure Hour* for June is an article on Chicago, which place the writer considers even more wonderful than Niagara. In 1840 its population was 4,853; it is now upwards of 300,000. The supply of water is 20 millions of gallons daily. Forty different railroads converge there; and the average number of trains leaving and arriving is 250 daily. The first railroad was laid in 1850, about the time when the first rail was laid in India. There are 200 churches, 5 seminaries, a university. Upwards of 50 millions of bushels of grain were received there last year, besides an average of 6,000 hogs and 1,500 cattle daily.

—*Japan Herald*: "The U. S. expedition for opening the Corea will probably leave Nagasaki this week. Although some objections have been made, in view of anticipated hostilities, to their presence, we believe that two newspaper correspondents will accompany the expedition. Report speaks highly of the capacities and qualities of the Coreans, and represents them as a brave people,—excellent friends, but dangerous foes. Should the expedition meet with an unfriendly reception, it is believed it will be assignable to Chinese intrigue. China is at present the only country trading with Corea, and even her intercourse at the three trading places is barred and restricted by absurd regulations."

—*China Trade Report*: "The line between Hongkong and Shanghai is working favourably, and is already being largely availed of, not only by foreign but also by Chinese merchants. The plan adopted for sending Chinese messages is simple but ingenious. Some three thousand characters are selected and numbered, and the numbers telegraphed, the characters of the corresponding numbers being thus indicated at the receiving station. Arrangements will shortly be made for completing the line in the North *viâ* the Amoor and Japan to Shanghai."

—*Bombay Gazette*: "We learn by telegram from Poona that a double murder took place in the lines of H. M.'s 83rd Regiment on Sunday night. A soldier named Patrick Smith, without any known motive, shot other two men named Evans Roberts and Carroll with a revolver. Roberts was shot dead, and it was believed that Carroll was mortally wounded. Smith had hitherto borne an excellent character in the regiment, and is supposed to be now insane."

—One Parsee is suing another for damages on account of a breach of promise of marriage, the daughter of the latter, then 6 years old having been betrothed to his son (9 years old) in 1864, and married to another, last February. "Mr. P[illegible] tonjee, on behalf of the defendant, conten[illegible] the contract of betrothal, being a contract [illegible] third persons, whose consent could not be [illegible] on account of their minority, was agains[illegible] policy, and that no damages ought to be [illegible] which arose out of such a contract." God[illegible] case is not yet decided.

—W. S. Sherry, charged with killing W[illegible] son at Beypore, states: "On Thursday l[illegible] prevented, by being a few minutes late, fro[illegible] by the mid-day train to Madras. I went [illegible] rest-house at Beypore with Mr. Arbuthnot, [illegible] ing to meet an old comrade. We (I and Hodg[illegible] shook hands together. After coming from [illegible] bath-room I missed my pocket book contai[illegible] the little I then had to enable me to proce[illegible] Madras. It contained notes and cash to th[illegible] of Rs. 38-8. Mr. Hodgson's previous r[illegible] naturally made me think he had an o[illegible] money, and after looking in my box and [illegible] ing it, I suspected there had been fo[illegible] asked him in a joking kind of way, i[illegible] anything about my pocket book? He [illegible] an excited state from where he was s[illegible] himself into a boxing attitude, and cha[illegible] to fight, and struck me a blow on t[illegible] He followed me up, and we both fell to[illegible]

### Wednesday, June 21.

—Reuter's telegram; Honkong, 19[illegible] outward-bound steamers *Shanghai* and [illegible] Hongkong to Amoy, have been lost."

—Ditto; Singapore, 20th: The ship *A*[illegible] *field*, from Manilla for London, has [illegible] Thwart Way Island, Sunda Straits, [illegible] The crew have been landed at Bantam (J[illegible]

—Mr. A. Rogers, the Revenue and Po[illegible] missioner of the Northern Division, ha[illegible] appointed to act as a member of the Bombay Executive Council, during the absence of the Honourable S. Mansfield, C.S.I., who is now on leave in England.

—*Times of India*: "We learn from Muscat that H. M. S. *Magpie*, Commander Doughty, which left Bombay about three months ago, has taken three slave dhows. She came into Muscat on the 3rd instant with two dhows in tow and 57 slaves. Another dhow was run ashore and scuttled."

—16 out of a wedding party of 25, natives, were drowned in the Moota Moola, near Poona. They were crossing the river in a cart.

—*Indian Public Opinion*: "We regret to hear that the 'beef row' at Umritsur has culminated in a terrible and serious tragedy. Our readers are aware that for some time the Hindoos have been agitating against the butchers of Umritsur to obtain a decree forbidding the slaughter of cattle and the sale of beef in the city. Their efforts failed chiefly through the firmness of the Commissioner and the strength of the English and Mussulman party in the committee. Early yesterday morning, about either one or two o'clock, a body of armed Hindoos assembled and made a descent upon the Umritsur slaughter-house, and attacked the butchers sleeping outside. The murderers were armed with swords and broad axes, and the butchers being unarmed and asleep, were unable to save themselves. Four butchers were *literally hacked to pieces*, and two others were so fearfully cut up that one has since died, and the other's life is despaired of. The affair, as may be anticipated, has caused some excitement, as it is expected that the matter will not end here. Bad passions on both sides have been aroused, and natives are already whispering that other members of the

butcher fraternity have been marked out for destruction."

—*Natal Mercury*, April 22: "The murder of Captain Faulkner we have already announced. He had proceeded up the Shire, and had traded powder and guns (with permission of the Portuguese authorities) with the Makalolo for ivory, and in addition reported having had excellent sport, shooting elephants himself. He was on his return journey, and near the Morumbala, travelling in a 'machilla' (litter borne by men) with his ivory carriers following him, when he was met by a party of slaves belonging to Belchior. They allowed him to go by, and then rapidly surrounding the party, shot him with a volley while lying in his litter, and killed all his followers except one lad. Belchior is a European (originally transported, it is said, for political offences), and was a sergeant in the army. He obtained his discharge, and married a sister of Bongas, and is now the owner of a large 'aringa' and many armed slaves (with whom he has done a good deal of successful slave hunting in his day)—his wife managing the affairs of state, Belchior being almost blind. But still his name is 'Capitas Mor' ('mor' is the usual abbreviation of 'maior'—head, principal), that is, the head captain, or rather the magistrate, of the district, having been named to this appointment by the Governor of Quillimaine not long before! Hence the position is, that Captain Faulkner, peaceably travelling on Portuguese ground, was assassinated by the slaves of the district magistrate, and an analogous case would be a Portuguese going to shoot in the Zulu country from Natal, and on his return journey being shot by the English magistrate's men on the Tugela."

—*The Church Herald* rejoices in a Bombay correspondent, who writes to it about missionaries of the S. P. G. as follows:

"Many of those who are selected by the authorities in Park-place are not only wanting (as the Bishop seemed to hint in his speech at the last annual meeting) in the necessary educational qualifications, but some of them have shown themselves utterly void of *vocation* for their holy work. Within the last few years, for instance, two of these so-called Missionaries have been seduced by love of filthy lucre, and have become Government Chaplains, and I hear of a third who is hankering after these pecuniary fleshpots! Then, again, what incentive is offered to the Missionaries to marry by increasing the rate of salaries to married men, assisting them in providing passages for their wives and children, each one of the latter of whom receives an additional £1 a month to their income. Thus, alms which have been offered for the propagation of the Gospel are expended in the propagation of the human species! Surely such results are far from being *encouraging!* But, after all, they seem to me to be but the natural outcome of the present system—peculiar, I fancy, to the Church of England, as by law established—of Missionaries deriving the commission for their special work from a hybrid body, consisting of Clerics and Laics. Oh, for the time when our Missions shall be managed by those who bear rule in the Church alone!"

Shall they also supply the funds?

—*Pioneer Observer*: "On Sunday night last, between the hours of 9 and 10 o'clock, a murder in cold blood was committed by a private of Her Majesty's 83rd Regiment, named Patrick Smith, on his comrade, named Roberts, in the barrack-room of No. 7 Company of the regiment. It appears that Private Roberts was sleeping on his cot, on the right side of Private Carroll, when Private Smith shot Roberts with a revolver, and the unfortunate man was killed. Smith then shot Private Carroll, the bullet striking him in front on the left side, a little below the breast. He is now lying in the hospital of the regiment in a dangerous state. Colonel G. C. Evezard, the full-power Cantonment Magistrate, and a Justice of the Peace, yesterday morning took the deposition of Private Carroll at the hospital. An inquest was held yesterday on the body of Private Roberts by the police. The murderer, Patrick Smith, who had been confined in the regimental cells since the occurrence took place, was made over to the custody of the police. It appears that the murderer and the murdered had no quarrel whatsoever, but that on the contrary they were great friends; so also there was nothing wrong with Private Carroll when this atrocious deed was perpetrated, and Private Smith is said to be a soldier of temperate habits. He gives no reason for committing this foul deed, but stated that he would shoot many more. The case will be investigated by Colonel Evezard, and will no doubt be committed to the High Court of Bombay."

—*Bombay Gazette*: "We learn that the ship *Fanny*, Captain Wise, from Rangoon to Bombay, with a cargo of teak timber, has foundered off Coilnapatnam, Cape Comorin. The crew has been saved."

—*Star of India*: "We publish a letter signed by well-known leading gentlemen in Bombay calling a meeting of the Bench of Justices to consider a 'Proposed Reform of the Municipality.' The principal feature in the proposed reform is the introduction of representatives, and though the number is to be four only, yet it is important, as the first attempt to introduce a change of that description into the management of municipal affairs. Act II. of 1865 is pronounced 'inexpedient and insufficient,' and the change proposed to be introduced would establish 'the Town Council of Bombay,' which is to be composed of sixteen members, six to be nominated and appointed by Government, six by majority of the votes of the Bench of Justices, and four to be especially elected by householders (or occupiers to the amount of Rs. 25 per month rent), who will not necessarily belong to the Bench of Justices.

### Thursday, June 22.

—Reuter's telegram, Singapore, 21st: "A hurricane at Banda has destroyed the Nutmeg crop, valued at half a million dollars. The yield is not expected to recover for years.—Damak, near Samarang, has been destroyed by fire."

—Cotton has gone up to 7*d.* in Liverpool, a rise of 25 per cent. in a month, owing to the accounts received regarding the American crop.

—Mr. Premchund Roychund has just married a girl of 8 years of age.

—The monsoon seems to have begun in Bombay, though without violence.

—Pearson, charged with setting fire to the ship *Juventa*, has been acquitted. Two seamen testified that he had threatened to set fire, and one of them that he had actually seen him set fire; yet this witness raised no alarm of fire.

### Friday, June 23.

—*Times of India*: "From an advertisement in a Broach paper we see that a Hindu tailor's widow, named Rewa, has been excommunicated by the Patell and some leading members of her caste, the alleged reason being her refusal to perform her own funeral ceremonies during her life-time! The caste also required her to give a general feast in celebration of the ceremony! The widow has notified to the caste, that if she is not re-admitted within eight days, she will take legal proceedings against the defaulters."

—*Jam-i-Jamshed*: "It was reported in most of the Bombay papers that H. H. Maharajah Khunderao had made a present of Rs. 20,000 to a Theatrical Club. We are in a position to contradict this statement. This rumour has been circulated by certain parties to support certain petitions presented to the British Government by some ill-wishers of the present Gaekwar, wherein they complain that the Maharajah is very extravagant in his expenditure, and wastes the State treasure."

—Deaths last week, 336. By small-pox 29.

—Yakoob Khan is about, it is said, to lay siege to Candahar.

—The General Assembly of the Free Church of Scotland met in the New Assembly Hall, Edinburgh, at noon on Thursday, 18th May. The large hall was crowded alike in area and galleries. Dr. John Wilson, of Bombay, the retiring Moderator, preached from the last twelve verses of the first chapter of Revelation.

The Assembly having been constituted with prayer, and some formal business having been transacted, the Court proceeded to the election of Moderator.

Dr. John Wilson said—Before I leave the chair which I have occupied by your singular favour, I must thank you for the kindness and consideration extended to me in the discharge of my duties. I have sought in every case to act with the utmost impartiality: and if in this matter I have in any degree failed, I am exceedingly sorry for it. I shall always remember with interest, in bearing again, as I hope to do, the burden and heat of the day in our great Eastern Empire, my visit to my native land on this occasion. And now, being aware of the general intention of the Church to call to the chair a distinguished member belonging to it, I venture to name Dr. Robert Elder, of Rothesay, to rule over this Assembly as Moderator.

—From the 1st July next the telegraphic rates to America will be reduced by ten rupees. Thus the charge from London or Brest to New York will be Rs. 20 for a message of ten words, and Rs. 2 additional for each word in excess.

## GOD REALIZED THROUGH CHRIST.

In an article on "Realizing God," we dwelt upon the influence of practical irreligion, or neglect of God, in preventing the mind from realizing the divine personality, presence and agency. When the will ceases consciously to adjust itself to God's law and government, and to Christ's salvation, and no communion is kept up with the unseen through prayer, God becomes a dim, far-off being, a mere idea or name, bringing to the soul no warmth of love, or inspiration of thought and act. But when the heart bows to His will, and accepts of His redemption, He seemingly draws near and becomes real; and that soul, through continued faith, worship and service, finds Him to be an ever-present, loving Father.

Let us bring to the front another Bible-thought, which may help one to come to the realization of God as a living person, full of sympathy and love, as well as of wisdom and power. It is a curious and instructive fact, that the same Book which severely condemns idolatry, and all approaches to idolatry—emphasizing that sin as especially fatal to true religion, and as specifically forbidding it in the precepts of the New Testament as it was prohibited by the Decalogue in the Old Testament—yet teaches us that we hold such relations to Christ, as must lead us into idolatry, unless He be more than man. But it is the fundamental fact of Christianity, that we are to accept of Christ as our Lord and Master, because God became incarnate in his person. The marvellous truth is declared, that He was "Son of God" as well as "Son of Man;" that He was "the Logos," "the Word," the uttered communication, or the Revealer of God; who, "in the beginning," "was with God, and was God," and who "was made flesh and dwelt among us, full of grace and truth." Hence we hear Him say of himself, "I and the Father are one." "He that hath seen me hath seen the Father." "Believe me, that I am in the Father, and the Father in me." And so Paul testifies, that "in Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him, who is the head of all principality and power."

Our view is, that when God had thoroughly purged the Jewish mind of all tendency to idolatry, He saw that the way was prepared to reveal his loving personality with an increase of sympathetic power. For it is to be noticed that there is a lack of warmth in the bare idea of one, invisible, absolute God. His infinity and mystery make Him so unlike us, and remove Him so far from us, that He recedes above the blue ether, or is merged in his general laws. Thus we complain of a certain philosophic chill about Unitarianism, which, in appealing to the reason, fails to touch the heart, and has always showed a lack of practical power. And so Mahomedanism, which based itself on the short creed of one, unseen God, and opposed idolatry to the death, has lost any living soul it may have had, and has become a dead body of ceremonialism, with a freezing creed of fatalism.

But Evangelical Christianity has its life and power in its warm Pauline conception, that "God was in Christ, reconciling the world unto himself," and in the doctrine of Jesus himself: "I am the way, the truth, and the life; no man cometh unto the Father but by me." "Neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him." Therefore we may come to our Saviour as to our condescending and redeeming God, without fear of idolatry, or of provoking the divine anger by giving to another the honour due only unto God. Kneeling penitently and trustfully at his feet, and putting our fingers with Thomas into the print of the nails, with him we may each exclaim, "My Lord and my God!"

And now, surely, God is brought near, and is made very real! We cannot read the gracious words of Jesus, we cannot in imagination witness his recorded deeds of love, we cannot take to heart the meaning of the prophetic words concerning the name given him: "They shall call his name Emmanuel, which, being interpreted, is, God-With-Us," without feeling that God is no far-off being, no mere architect or world-builder, no doubtful mystery back of nature's laws, no mere legislator even; but is the embodiment of purity, tenderness, sympathy and love. Thus the *name* God makes place for the *person* God, as "manifest in the flesh;"

Digitized with financial assistance of the Government of Maharashtra
on 28 February, 2020

and the words of John come to us as unfolding a central truth: "No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, He hath declared Him." If any one, then, finds it difficult to realize God, let him think of Jesus, the God-man, the point of union of the divine and human, the revealer of the Father, "the brightness of His glory and the express image of His person." Let him believe that through Him came out before men and angels God's heart of love; and that whatever He was on earth, in unsullied purity and yet in compassionate regard for sinners, such God is in infinite degree. Why should God seem unreal to a world into which He came as a quickening personality, as the Spirit-begotten and virgin-born Jesus, the Christ, the past Sacrifice, the present Mediator, the future Judge?—*The Advance.*

## POPE CLEMENT ON THE SUN AND THE MOON.

"And God made two great lights, the greater light to rule the day, and the lesser light to rule the night."* The following is the interpretation put on this text by Pope Clement III., A.D. 1187—1191, in a letter addressed to the Emperor of Constantinople:—

"Each of them is great; but one is the greater. For the firmament of the heaven, that is, God appointed two dignities, which are the pontifical authority and the kingly power. But that which rules the day, that is to say, spiritual things, is the greater, and that which rules carnal things, the lesser, so that the same difference may be discerned between the popes and kings as between the sun and the moon." Pope Gregory IX. adds the following gloss, or comment, on the words "between the sun and moon:" "Since, therefore, the earth is *seven* times greater than the moon, and the sun is *eight* times greater than the earth, it follows that the pontifical dignity is *forty-seven* times greater than the regal dignity."†

Now, if Pius IX. be really *infallible* as a Pope, which was decreed by the Œcumenical Council, July 1870, it must follow that his predecessors in the pontificate, Clement III. and Gregory IX., were infallible also. Every true son of the Church of Rome is therefore bound to receive their decisions, and to believe that the sun is only eight times greater than the earth, thus ignoring astronomical science, which demonstrates that the sun is really 1,405,000 times greater than the earth. He must also believe that the earth is only seven times greater than the moon, although it may be demonstrated to him that the earth is sixty times the mass of the moon, and finally, he must unlearn his "table of multiplication," and learn arithmetic from the lips of an infallible Pope, who assures him that 7 times 8 is *not* 56 but only 47!

In one respect there is no question but that Pius IX. has walked, as he professes to do, "in the footsteps of his illustrious predecessors, the Roman pontiffs," for he has (Allocution, 1870), like Clement III. and Gregory IX., maintained the *Divine right* of the pontifical authority and its *supremacy* over the regal authority. Never was the assumption of power so speedily followed by its overthrow. The proclamation of the late Franco-Prussian war was made on the same day as the promulgation of the decree of the Papal Infallibility. The collapse of the pontifical sovereignty was one of the first results of the war—the sun of Pius IX. arose with the Imperial power of France and set with it. Although Pius claimed *inspiration* (Bull, 1854) and *infallibility* (Decree, 1870), his theological utterances, in the interpretation of Holy Scripture, have borne more affinity to the black sun of Indian mythology, diffusing darkness, misery, and death, than to the bright sun of the Gospel, dispensing joy and life and salvation.—*True Catholic.*

* Gen. i. 16.

† From the Decretals of Pope Gregory IX. (A.D. 1227—1241). Edit. Turin, 1621.

## TELEGRAPHIC NEWS.

*London, June 14th:* Government have published interesting despatches from Mr. Wade and Admiral Kellett. Mr. Wade, under date 29th March last, says it is impossible to predict to what extent the interests of foreigners may be compromised should France decide on hostile action. We certainly cannot afford to diminish the English naval force in China, but, the despatch adds, there is no indication that people hitherto well-disposed are becoming hostile to foreigners.

*15th:* General Pears has been gazetted a Knight Commander of the Bath.—Earl Grey and Ripon has been created a Marquis.—Lord Tenterden is gazetted a Commander of the Bath, which honour Sir Stafford Northcote, however, declined.—The Roumanian Chambers have voted a royal address to Prince Charles, promising to support the present Government.—The German Parliament has voted four million thalers (£600,000) rewards to Generals and Ministers. The Reichstag has been closed by the Emperor, who expressed a conviction that the present peace would be durable.

*16th:* Lord Cairns has given judgment in the case of the claims for indemnity by the five amalgamated companies against the Albert Life Assurance Company. Lord Cairns has held that the "Albert" is liable to the extent of their funds and assets, and that the amalgamated companies must rank with other creditors.—The Army Bill has passed through Committee in the House of Commons in a reduced form. The debate on the amendment of Mr. McCullagh-Torrens against enlisting recruits under the age of 20 has been reserved.—Lord Westbury called attention in the House of Lords to the increased accumulation of Indian appeals to the Privy Council, and he recommended the Duke of Argyll to consider whether something was not practicable in India to reduce the number of the appeals. The Lord Chancellor, in reply, said that a bill for a general reform regarding jurisdiction in the case of appeals was in the hands of the Attorney General, and that temporary measures were in course of preparation. He added that he was helping two judges to sit continuously on Indian appeals, until the arrears of work were reduced.

*17th:* The triumphal entry of the German Army into Berlin, in celebration of their victories, took place with great splendour yesterday. The Emperor conferred many orders, and created General von Roon a Count, and Count Moltke a Marshal. His Majesty's speech was peaceful.—The Washington Agricultural Department announces that the ground cultivated with Cotton this year has diminished by 1¼ million of acres. It is supposed that the crop will amount to 3½ million bales.

*18th:* There were illuminations at Brussels yesterday on the occasion of the anniversary of the Pope. Troops were kept in readiness, owing to an anti-papal manifestation. The crowd, nevertheless, broke the windows that were illuminated. Several arrests have been made.—The Committee of the Hungarian Delegation have passed a vote of confidence in the peaceful policy of Count von Beust, who stated that the representatives of the Courts of South Germany at Rome would be maintained with the consent of Prussia and Italy.—The review that was to take place at Paris, has been postponed in consequence of bad weather.—Count Waldersee has been appointed German Charge d'Affaires at Versailles.—The Porte have refused to accept M. Fricoupi, as Greek Minister at Constantinople, in consequence of his having been Minister for Foreign Affairs during the Cretan insurrection. The Greek Government immediately recalled M. Rangabe, their present Minister with Turkey.

*20th:* The Fenians have stolen some arms from the Arsenal at Mallow in Ireland, causing uneasiness. Several suspected persons have been arrested.—The Committee of the House of Commons have adopted the Military Reform Bill.—In the House of Lords last night Earl Granville protested against any suggestion that England should violate the declaration of Paris in case of war.

*21st:* It is stated that the issue price of the French loan will be 82.—M. Felix Pyat has not been arrested.—In the National Assembly to-day, M. Thiers declared that the expenses for the last war amounted to about three milliards francs. The deficiency in the Budget for 1870-71 amounts to 2,631 millions francs.—The Bucharest Chamber is discussing the issue of a new loan of 78 millions at 8 per cent., the issue price to be 75.—An amendment in the House of Commons last night, by Mr. McCullagh-Torrens, against employing soldiers under 21 (? 20) years of age on foreign service was negatived, Government objecting to any statutory prohibition, but consenting to the principle as far as practicable. Mr. McCullagh-Torrens will move an address accordingly.—Clause 4 of the Army Regulation Bill has been amended. Officers to (? of) purchase regiments, instead of being compensated in accordance with Lord Cranbourne's despatch, will receive the customary value of their step in their regiments, prior to the Bill becoming law.—Dr. George Grote is dead.—Great damage has been done to the Cotton crop in Louisiana and Arkansas, through excessive rain.

### PASSENGERS ARRIVED.

Per P. and O. Str. *Mooltan, 16th:*

*From Southampton.*—Cornet Evetts; Captain Raikes; Mr. John Fraser; Captain Lane's ayah; Mrs. Hart's ayah; Dr. Burn's two ayahs; Captain Blowers; Mr. D. Stewart, and Mr. Goodhall.

*From Brindisi.*—Mr. J. A. Boyle; Mr. Steel, and Mr. Bowden.

### PASSENGERS SAILED.

Per P. and O. Str. *Ellora, 20th:*

*For Brindisi.*—Mr. H. H. Sutherland; Major Haig; Lieutenant S. C. Turner; Major W. J. Morris; Colonel T. G. Gardiner; Mr. W. Nicholson; Mr. L. Singer; Mr. W. Bradbury; Mr. C. Weber; Mr. G. Sigg; and Mr. Noonan.

*For Southampton.*—Quarter Master H. Woods; Ensign F. R. B. Liebenrood; Mr. R. D. Anderson; Colonel Loch; Dr. T. Ringer; Mr. B. P. Daveney; Captain and Mrs. Liston, 4 children, and ayah; Mr. A. G. Fowler; Mr. H. W. Abbott; Miss Skipton; and Major W. E. Le Geyt.

*For Suez.*—Mr. Hajee Ibrahim Jittekur.

*For Aden.*—Major and Mrs. C. M. Griffiths.

## DOMESTIC OCCURRENCES.

### MARRIAGE.

GIRAUD—HUNTER—June 3rd, at Kolapore, by the Rev. J. Taylor, Byng Thomas Girand, M.D., British Medical Service, to May, second daughter of the late Edward Hunter, Esq., R.N.

### DEATHS.

AGNEW—May 3rd, at Newport, Isle of Wight, Thomas Agnew, Army Scripture Reader, formerly of Poona.

AXFORD—June 15th, at Ahmednuggur, Eugene Harry, the beloved infant of William and Isabella Axford, aged 6 days.

HIDE—June 17th, at the G. I. P. R. Company's Infirmary, Byculla, Thomas Henry Hide, Carriage Department, aged 31 years.


## Advertisements.

### BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

JOHN CONNON, Esq., *Chairman.*

| | |
|---|---|
| CHARLES MACDONALD, Esq., *Deputy Chairman.* | |
| JAMES ARNOTT, Esq., M.D. | JOHN MACFARLANE, Esq. |
| THOMAS BLANEY, Esq. | HAMILTON MAXWELL, Esq. |
| REV. D. C. BOYD. | W. NICOL, Esq. |
| J. W. BROWN, Esq. | REV. J. PATON. |
| HENRY CONDER, Esq. | A. F. SHEPHERD, Esq. |
| LIEUT. COL. DAVIDSON, R.E. | N. SPENCER, Senior, Esq. |
| H. D. DODS, Esq. | G. RAMSAY WILSON, Esq. |
| W. G. HALL, Esq. | JAMES WINDRAM, Esq. |
| W. F. HUNTER, Esq. | A. WRIGHT, Esq., M.D. |

BYCULLA SCHOOL—OLD ADELPHI HOTEL.

Master,—MR. MCDONALD, Mistress,—MRS. MCDONALD, } with three Assistants.

Music Master,—HERR SCHMUCK.

FORT SCHOOL—8, HORNBY ROW.

Master,—MR. LUMSDEN, Mistress,—MRS. LUMSDEN, } with two Assistants.

Music Master,—HERR SCHMUCK.

The teaching in both these Schools is up to the Matriculation Standard of the Bombay University.

FEES.

First and Second Classes...Rs. 5 per Month.
Third Class..... „ 7½ „
Fourth and Fifth Classes .. „ 10 „

BOARDERS.

Mr. & Mrs. McDonald have ample accommodation for the reception of Boarders at the Byculla School-house.

D. C. BOYD, J. PATON, } *Honorary Secretaries.*

### BOMBAY TRACT AND BOOK SOCIETY.

| | Rs. | a. |
|---|---|---|
| Scenes and Incidents in the life of the Apostle Paul, by Albert Barnes | 2 | 8 |
| Christ and his Salvation, in sermons variously related, by Horace Bushnell, D.D. | 3 | 0 |
| Moral Uses of Dark Things, by the same | 3 | 6 |
| Katie Johnstone's Cross, Canadian Tale | 1 | 4 |
| Forgiveness, Life and Glory, S. A. Blackwood | 1 | 4 |
| Higher Christian Life, Boardman | 2 | 3 |
| Breviates, by Rev. P. B. Power | 2 | 8 |
| Men Worth Imitating, by W. H. Groser | 1 | 0 |
| Chosen Words from Christian writers | 2 | 8 |
| Nearer to Jesus | 1 | 4 |
| Truth in Tales, by John de Liefde | 2 | 8 |
| Occupations of a retired Life, by E. Garrett | 3 | 0 |
| Holiness through Faith, R. Pearsall Smith | 0 | 8 |
| Imitation of Christ, A. Kempis | 1 | 12 |
| New Testament, edited by Tischendorf | 1 | 0 |
| The Secret Drawer | 1 | 2 |
| Faith Harrowby | 1 | 0 |
| Autobiography of an Indian Officer (Major Conran) | 2 | 3 |

DEPOSITORY—VERGE OF THE ESPLANADE.



BOMBAY GUARDIAN.—Terms of Subscription; Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository."

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.